

THE TWENTY-FIRST

NATIONAL ANTI-SLAVERY BAZAAR.

The condition of the slave population of this country is one that cannot stir too deeply the depths of every human heart; but it should be no secret that the results should not be measured by the amount of an abolitionist's devotion or energy, but by the welfare which the Abolitionists must wage. Its continuance known to all, it is in such conviction about that official support can be found. That we have arrived at the knowledge that we have very little to do with the question of slavery except as a matter of personal or individual concern, we have gone far towards simplifying the problem of the extent of the claims of our own conscientious obligations. It need not be our first or most important query, what the nation should do, or what Congress should do, or where the Church should do; but, having made that broad appeal, always recognised and answered alike by conscience and the Creator of conscience, "Lord, what will thou have me to do?" we shall find sufficient light shining around us to indicate plainly our individual course. If we have, in reality, no followers with such an interest in our cause, then the slaves, who stand and groan to us, shall make ours free from every organization, civil or ecclesiastical, that limits its import or countenance. Though in the bosom of the Dioceses we take part on the conservative side, we must, for once, separate our practice from our precept; and though the word "Come-out" may never have been baptised in the pure well of English undefiled, "we shall adopt it promptly into our vocabulary when it expresses the act of secession from a Government that is barbarous, and a Church that is Anti-Christ."

While accepting that as their rule of duty, the Abolitionists can afford to wait and be patient. Having performed their part, they may safely trust to those righteous laws that govern the moral universe. Just as proportion as they carry their principles into daily and uncompromising practice, shall they see the glorious and finally hoped-for result. We all testify, in truth, in the mighty power of Truth; and yet how long a time elapses before the world becomes entirely converted, even to ourselves! We apprehend the idea so dimly, we grasp it so imperfectly. We declare, in the true and beautiful lines of Bryant—because it is beautiful:

"Truth, crushed to earth, shall rise again."

"The eternal God is here again,"
The eternal God is here again,
And yet our eyes dare not lift them when we see the city of the Pilgrims have given birth to Anti-Slavery Bazaar to the world. The Anti-Slavery Bazaar is a creation; and we are temporal slaves to the force that overrules Providence which can make not only the wrath of man, but his cruelty, and avarice, and cowardice, and love sin, and selfish weakness, instrumental in its unfolding of Justice and Mercy. It is because a full solution of this problem is reserved to the "eternal years" that we are so fearful and faltered. In reality, the moral laws of the Creator are as sure and steadfast as are its physical ones. But, we are masters of immediate sight, and the others of a faith that must stretch into eternity. The seed that was planted but spring has yielded its harvest. We never doubted that it would be thus, for we were reasoning from the experience of ages. We have seen that seed-time and harvest never cease. Alas! in certainty are the laws that govern the spiritual world, and when we see the time appointed for their maturing, we are greatly disconcerted; for only "magna est oritur," but "preparata." Come, then, we are temporal slaves to the force that overrules Providence which can make not only the wrath of man, but his cruelty, and avarice, and cowardice, and love sin, and selfish weakness, instrumental in its unfolding of Justice and Mercy. Examples might be quoted all over the globe; but let us, for representative, in the person of SAMUEL ELIOT, may vote for the Anti-Slavery Slave—ANTHONY BROWN may be carried back into life-long bondage—the man by whom conspiracy the act was done shall be rejected Mayor of Boston—leading Doctors of Divinity, like Messrs. Lord, Blaeden and Adams, are straining every nerve to extinguish the rising anti-slavery spirit that the administration of Nebraska, and the passage of the Fugitive Slave bill had aroused. And is there a single Evangelical Church in New England, that would reject their ministerial service, or fifty individuals out of their thousand communions who would refuse to receive the sacrament at their hands?

Oh! it is a great work to change the hearts of a whole people, by no other instrumentality than the presentation of the truth; and not be disengaged or impatient that it is a work of years, and many days.

The last page of "Uncle Tom's Cabin" have shown the world what slavery really is. So far as Christendom is concerned, she owes it to the name by which she is called, that she rejects from her communion any who avow themselves its supporters.

We will make mention of a few of the objects of peculiar elegance and beauty that were upon the French table. A chair, piano-forte stool, *coiffe à boîte*, and sofa curtains of the most exquisite embroidery, attracted universal admiration. The same may be said of the hearth-rug, which was thought almost too beautiful for the purpose of being disposed of at exorbitant prices. The very pretty Jaquardine, quite a novelty among us, was highly esteemed, and the manufacturer has agreed to supply us with more for next year. But the embroidered muslin met with the greatest success. Hardly an article remained unsold. This is a species of work that is always in demand.

But time would fail as we were to attempt to enumerate the half-beautiful objects that crowded this table—tea caddies and work-boxes by Téchán, *peuse papier*, *îles poche*, an elegant Elagré, and a variety of small objects that we cannot even glance at.

We must not omit to mention, that the same suggestive testimony is home by our French sisters interested in Madame Monson's collection, as is frequently to be found in our English letters; that in the poor who are our equals in wealth, and rich in health. The same comes con amore to us from friends. The poor children in the Charity Schools have worked most untiringly, and many too young to work much have shown the liveliest sympathy in the movement. Many school girls have contributed, some of their work, and others of their pocket money. There are many subjects of particular interest, over which we should like to linger, did time permit. For the same reason, we could even refer to many curious objects that would otherwise merit attention.

But for Madame Baudier's art and mystery of Potishomachia, we must find an especial place. She has been so happy as to unite a *jeu d'égypt* with a testimony, as will appear to those who are so fortunate as to purchase a copy of the attractive little brochure that accompanied the hand and materials for the manufacture of the work. Potishomachia is the art of ornamenting and decorating glass, giving to it the appearance of porcelain. The following is Madame Baudier's dedication of her little pamphlet:

"To the Ladies of Boston, on the occasion of the Anti-Slavery Bazaar, I dedicate this little publication, the following sketch is humbly offered, in token of affectionate admiration and regard, by her to the cause of the slaves."

The box of materials and specimens we purchased for the last five years by the Anti-Slavery Cause, so nobly, have been used to indeed "household words." We think of them as personal friends. When the prospect brightens, we know they are rejoicing with us; and when it is overshadowed, we are sure of the comforting sympathy of their sympathy. So perfect has become their knowledge of our position and its discouragements, that we feel as if they were not merely helpers, but co-partners in the great work. It is with a different, but not less intense emotion, that we turn to our fellow-labourers on the Continent. The sense of personal acquisitiveness and familiarity vanishes. We feel, in respect to many of our methods of procedure and modes of action, that we might be comparatively ignorant, and were there anything persons or local in the object for which our efforts are united, we might indeed fear that difference of country, and race, and language, and education, and habits of thought, might create an insurmountable barrier. But, God be thanked, for the one advantage, that we are the same in our love of freedom, and in our desire to be free. The cause passes in the clear simplicity and purity of the heart. The same cause comes con amore to us from friends. The poor children in the Charity Schools have worked most untiringly, and many too young to work much have shown the liveliest sympathy in the movement. Many school girls have contributed, some of their work, and others of their pocket money. There are many subjects of particular interest, over which we should like to linger, did time permit. For the same reason, we could even refer to many curious objects that would otherwise merit attention.

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"To the Ladies of Boston, on the occasion of the Anti-Slavery Bazaar, I dedicate this little publication, the following sketch is humbly offered, in token of affectionate admiration and regard, by her to the cause of the slaves."

We regret deeply that many of the beautiful statuettes were broken in the transit. Locally, a few arrived safely. Among these, the lovely *Dieu de Milo*, the beauty of which attracted great admiration.

This collection of our Managers was placed upon the Book Table (which had, from time immemorial, been consecrated to objects of taste and virtue), we are led, while lingering in its delightful recesses, to mention a few more of its attractions, interesting as subjects of inquiry, the

devoid life of Schleicher. To him has been given the rare privilege of completing, in his hands, the work so nobly begun in his youth, and, with his compatriots ARAGO and LAMARTINE, to give the French Republic of the nineteenth century the true spiritual heirs of St. Louis."

Feelings of sympathy and interest have been manifested toward us by friends in France, deeply and appreciating purchasers. The Bristol Box included very beautiful articles from French, Chatham, Hinsliff and Southampton, and a variety of pretty things, patch work, toys, &c., contributed by the children of St. James's Back School, the Kingswood Reformatory School, Levin's Head Boys' Sunday School, Levin's Head Girls' Daily School, and the Blind Asylum. The pretty baskets from the latter were disposed of at once. Dublin furnished a more elegant and abundant assortment, rich in African blankets, embroidered table covers, paper-mâché, bronzes, elegant cushions, the prettiest of smoking caps, ornaments in bog oak, crochet collars, an antique wood backgammon board that was very lifelike, and such an immense variety of little articles as we cannot enumerate. We trust that all the assumed value of a shade of national testimony to our cause. Mrs. Brown's world-famous work, "Uncle Tom's Cabin," seems to have produced the effect that might have been anticipated in the bosom of the French Evangelical Church. Many of its members were too deeply moved to remain longer inactive. A proposal to add this annual effort was proposed at a reunion of the French Evangelical Alliance, and afterwards in a more public manner. We very deeply regret that the letter of Madame Monson, accompanying the present, has not been the most earnest and profound character. From religious convictions of duty, he abdicated the post of master and coffee, and in the role of an aged sage, implored his children to return his rights to the end of his life. A few pater noster of the greatest and good kind were very acceptable.

An extremely pretty chintz cup and saucer, that were presented to the Bazaar, touched our hearts very deeply, owing to the letter that accompanied them. We think it will be interesting to our readers, and therefore copy it, trusting that, as we express the writer's name and place of residence, he will excuse the liberty we take:

"MISS ANN WEBB WESON, BOSTON—Madame:—I am a poor widow, in a low social position, but am a good Christian, and a member of the National Anti-Slavery Bazaar a coffee cup, just received as a Christmas gift from my old mother in the present, and take my good will as an equivalent for its small pecuniary value."

It is a pleasure to us to receive the expression of their feelings in their own language; but the thought of our power, the friends of the anti-slavery cause throughout the country will now leave the least grateful.

We should gladly thank all in France, by name, who have given us such valuable aid; but we are informed that our friends in general prefer not to be named. We will, therefore, act in obedience to such suggestions, only entreating Madame Monson, Madame Præsneaux, Madame Guerry, and the other beloved and well-remembered names, to convey to each donor, if possible, the assurance of our fervent gratitude for the important aid both moral and pecuniary, that we have sent up to them in so many forms. We trust that all who have given us such valuable aid, will be equally pleased to receive the same acknowledgment from us, and again another, because of the difference of fashion. The Managers have, therefore, come to the conclusion to advise that no more certificates of appreciation be issued than the names of the donors, and the address of the institution or society that made the contribution. We hope that the friends of the anti-slavery cause throughout the country will be satisfied with this arrangement.

"We have to say,

"And your watch, and to accuse a land,

"Are you to watch, and to accuse a land,

"Is not this the case in a country where every man is pledged to return a fugitive slave to his bonds, pledged to lie fighting, if need be, in suppression of a slave insurrection, pledged to lay the slave State three votes for every five slaves? Is not this the emphatic case in a country where its priesthood is, with the most singular exception as to numbers, the hearty defenders of the slave system, diligently inculcating the doctrine that Slavery and Christianity are institutions entirely incompatible with each other? or leaving the same doctrine to be inferred from their silence and indifference?"

"Dec. 18, 1854."

A goodly portion of the Book Table was occupied by the unusually well-chosen and valuable articles from Stuttgart. We think they were marked entirely equal to their value, and yet marked a higher article remains on hand. All who take a general view of our Bazaar will remember the distinguished men of let us, the best in the showpiece of the Household of the very valuable bazaar, collected by Madame G. B. Hoyt, of Stuttgart. Fortunately, there was a partial insurance upon it; and having received this, Madame Hoyt proceeded to make fresh collections. Prelat Y. Karp, a name dear to the literature and religion of Germany, seconded the undertaking, commanding it to the consideration of his parochioners, and offering to receive their donations. The result has been a very large and judiciously chosen assortment. It included a very elegant and somewhat rare collection of Bohemian glass, table and chess boards, of an entirely novel description, and a very large quantity of the most unique and attractive toy, baby-houses, complete dolls, furniture, miniature tea sets, elegantly gilded, some with gold leaf, and some with silver leaf. We have also a small collection of German children's toys, and their collectors for all that they have felt and done in the slave's behalf.

We are sure that all our continental friends will have great pleasure in the knowledge that their gifts were rendered doubly valuable by our unlooked-for disappointment in our supplies from other sources, from Scotland in particular. All who have visited the Bazaar in previous years will call to mind the great abundance, utility and beauty of our Scotch donations, and yet during the last ten days supplied to the Bazaar, not an article from Scotland. And we have no reason to doubt that our Scotch friends are as anxious now as ever that the vacancy possessed by the absence of these. Many articles that were required for us were wholly unable to supply, much to the regret of ourselves and visitors. During the last two days of our second week, our boxes from Cork and Bury arrived. The Cork collection was not large, but, as usual, valuable and elegant. Our most beautiful crocheted collars and sleeves are always to be found at this fair. For those that have been sent to us from Stuttgart, we have nothing to offer but a few pieces of white cotton, and some lace.

Among the Drawings sent from Stuttgart was one in water colours, of great merit. It was a reduced copy, in miniature style, of a painting by Eberhard von Wickter, to which he gave the title of "HUMANITAS." The painting represented a lovely female figure, with two children, a black boy, one black, the other white. Madam Hoyt, however, "Wickter has been dead many years; I do not know how long, but I am, as far as I can tell, that he was born 1762 and that he died 1812." The artist, however, is not mentioned in any of his compositions. It is interesting for our friends to see the contrast between the claims of this drawing, and the contemptuous claims of the black child, who contrasts sweetly and painlessly with the triumphal claim, by right, that is expressed in the white child; and that the ensemble contains a volume on the sit and voxel question of complexion rights?"

From the German, we turn to the Swiss table, where, for a portion of the time, Mrs. Szwosz presided. In beauty and novelty, this table was second to none that the Bazaar afforded.

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On the subject of the offering from Switzerland, we have the following statement from Mr. Philip Jackson, of the Franklin Bazaar:

"I am sorry to say,

"That the sum of

"One thousand dollars,

"Was not received."

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are a decent sort of folk, understanding their own principles, and living up to them, perhaps, a little better than others; as people are apt to do with their principles, and holding the world in their watch. And though there may be here and there an exception among them to whom Mr. Bellows's charges are applicable, surely it is hardly just to condemn the whole body for the shortcomings of these unworthy members. It is much as if a lecturer, invited to a Temperance Festival after laying down the great sinfulness of drunkenness, and charging it as the great vice of the community, should also give it as his opinion that company of Testostaters were all in the habit of being pretty frequently drunk. It would certainly be an unjust, perhaps an ill-timed, accusation, though it might be true that among Temperance speakers there was a disposition to speak more brotherly in the spirit, or less warily with the flesh, to understand his duty, or to resist temptation. Or it is as if some new convert to Unitarianism should address his brethren at a yearly Association, and after giving an excellent "Acred of doctrine," and denouncing the tenets of Calvinism, should avow it as his belief that that very body was filled with the spirit of Orthodoxy, and justly chargeable with all the grave and pernicious errors of that theological system. And it is true that here and there was one, calling himself a Unitarian, obnoxious to such a charge. The injustice in either of these cases would be most monstrous that everybody would be shocked. Yet it is almost constant concurrence with those whom anti-slavery friends have not yet got to see, that anti-slavery practice has "given off thought." Mr. Smith, "that it would be extremely useful to make a history of the Anti-slavery cause, and that all these changes have experienced, which are now admitted to be marked improvements in our condition. Such an history might make fully a little more modest and suspicious of our own decisions."

The instance, adduced by Mr. Bellows, of the want of carelessness, of fairness, and of candour, and of the ferocity and contempt for humanity, "which so often characterized the Abolition platform" is a pitifully unfortunate one whereby to make good such sweeping condemnation, and peculiarly happy as a specimen of the sort of foundation on which such charges are usually based. There was even a case in which Mr. Abellion was guilty of both carelessness and unfairness. In which they were altogether casual, fact and candid—one where they were neither fact nor contemporaneous—it is in this case of Dr. Dewey. It happened to be one where there was no room for exaggeration, where any sentimental appeal was entirely uncalled for; and where there was hardly a possibility of misrepresentation. The simple fact was, that Dr. Dewey avowed his willingness, in a certain contingency, to send his mother into slavery, and the Abolitionists seized and commented upon this strobocous declaration as

newsgivings of the dictates of common humanity. Dr. Dewey himself, we believe sees this as plainly as we do, and endeavours by his apology—it would seem, with some success—against the trial of our work which he denounces. Like a fox that "double" he hopes his peaceful pursuit, though he knows that the scoundrel behind him is always the same.

But did he say "mother"? Were it still impious capital crime, Dr. Dewey would be by this time dead, and the ghostly ministrations of our brother—probably hundreds, certainly scores, both men and women, and among them more than a Unitarian clergyman could bring to mind to the use of the word he denies, at Lynn, Boston, at Newburyport. We know of one biographer who writes it down in his notes as it fell from the lecturer's lips at Lynn, and there it stands written to this day. We know of one lady of some literary distinction, who related an introduction to her at the close of that lecture because he had so enraged her women hearers; and we know that in the name of the Unitarian cause, at what they received as an insult to the maternal relation. The testimony against him came in every shape, from all sorts of people, from several different places;—and we beg Mr. Belasco to mark this fact—when it was established, far as human testimony can establish anything, that Dr. Dewey had used the words attributed to him, when all this evidence, sometimes sought, sometimes voluntary given, had been carefully sifted, and thoroughly sifted, then, and not till then, did the Abolitionists use this instrument, as tested into their hands by himself, to neutralize the influence of this "pure and reverend" man.

This stands the matter, between Dr. Dewey and the Abolitionists, in this particular point, and as far as it concerned us, think all has been done to allow that the charge of soreness and a wanton carelessness and carelessness, on the part of the lecturer does not hold good. If we have dwelt on it long, it is because it is well to seize on such occasional opportunities of setting off the spirit in which the anti-slavery cause has been advocated, and because it is not well to leave under the charge, that Abolitionists are黔在 in their statement of facts. It does not matter whether the world deems them fatuous, fanatical, or foolish, but it does matter that they shall maintain a reputation for carefulness.

It shall be acknowledged however, that it is difficult to look at them, and to see—though we may often mistake them, that they never have, and are not often mistaken. It is important that it should be known, that in their issue of the current of the anti-slavery cause, there is no base money, and that when a sponge is found in circulation with their stamp of *equus* upon it, the fault is in the pinhead article, and not in them, that there is no sin of the true metal in it.

subject, and one not to be least of it, is, we think, a one-sided view of our system, as is we think, in its merit for man, and not for his slaves. The system of slavery in the North, or of free labour, is infinitely superior to the system of slave labour; but what is, on that account, will relax his grasp upon whose weakness he despises, but is our right? It is slavery that deserves at the South, death, and at the North, and not the centiment for labourers slavery. A colony of Northern free South, however thirsty, and however anxious among them might be honoured itself degraded and sunk to the conditionholders, or "poor white folks," in the influence of slavery. So, too, the lack of the North are, at this moment, and enterprise, as far as they are to be, with the slaves, in their writings, the less despised on that account may be any more respected. If isolated every wearier its end because they have been to man? By such isolation only strengthen the prejudices against confirm that contempt which will persist with the white race only as slaves.

■

FLORIDA ANTI-SLAVERY CONVENTION

Having been furnished us in the press of the State Anti-Slavery Convention, on Tuesday and Friday, Jan. 12th, we compile the following brief of the official sketch in the *Liberator* and documents which we find in the *Florida Herald*. The space at our command this week enabled us to compel to be very brief.

The convention was organized by the election of Mitchell, of Pawtucket, President; Adams of East Greenwich, Susan Pawtucket, and Anna Fairbanks, Vice-Presidents; Elizabeth B. Chase, Fells, and Dunbar B. Harris, of Proprietaries; and Abby Kelley Foster, Henry and Edward Magill, Finance.

These arrangements were completed and had assembled, larger in number than expected and in the first meeting, on Saturday, Jan. 13th, the Anti-Slavery Convention in Providence, whom, intelligent, earnest and courageous expressed a capacity to defend the length, and breadth, and depth moral movement, and many of them spirit, which told us, that away all fetters, they were already in its labours, and rewarded by its benevolence.

Lloyd Garrison called the attention to the purpose of the meeting, de platform of the Anti-Slavery meetings,

engaging on the parts of speakers, nor weariness among the audience; nor, the interest of the meeting different phases of the great subject, until each heart-throb in the thicker and stronger, and claimed its enthusiasm for the downfall of slavery.

TER FROM ALABAMA.

Moreover, Al., Dec. 10.
On the table of the publications of the last week were "the slaves and 'monthly houses'." You see, therefore, if my letter should qualify for admission into the collection of Epistles.

I believe, left me at the Littleton in Georgia. A narration of my life! It left it, until I reached Montgomery a rather interesting and, but, prudent motives counsel description of it till a more convenient time. I will state, however, that I have nearly two hundred miles in hand, and conversed with great and country slaves in the sub-division of Freedom. I have never been satisfied with his position under the question of the South. But with slaves to the South. But especially, with slaves to the North. Their disloyalty and involvement in the war, has been, in my opinion, to be fact, that has caused so many names all along to speak to it.

In Virginia and the Carolinas, spoke with many entirely disloyal and disaffected. In Alabama and Alaska, in consequence, most impossibility of reaching the slaves so far distant from the Land of the Free, and regard themselves as the victims of injustice from which there is no escape—except by death.

The railroads from West to Montgomery own all the slaves in growing, camping, springing, and in their various forms. These men are the most disloyal in the country, in Alabama and are hard-worked from "sun to sun" to Christmas to Christmas, but they are clothed and comfortably lodged that is to say, for Negro Slaves.

Two pounds of pork, a pint of molasses, of meal each, per week; and then, a blanket, and a hat, a year, no wives. They are chiefly black, and were nearly all bought in, eleven years ago. The majority were married men and women of their race; but, as the Railroads had no need of female servants, and especially Indians" were brought in, and the slaves were

The Eastern was in much South, as well as North. Cotten is selling, but have been compelled to sell the slaves, too.

Montgomery is a very large town, with two churches, two one weekly tempora-

ries, and a population of 9,000. It is the capital of Alabama.

I have just heard of the death of perch all Queen?" Liberia. Selah!

P.—This is very interesting, that its citizens sell human beings, but, let us hope, days, but, then, let us hope, imposed every day, dead cigar on Sunday!

PETER ANTHONY,
OR, THE OLD MAN.
PLAYING ON THE COAST.

LITTLE girl! Little girl!
Or the service a-Darker hair as
Dreadful as the Devil.
Comes a stranger
Calls the unconquerable
Will you rule me?
Or the words an old
Child's voice.
Little girl! Little girl!
Or the service a-Darker hair as
Dreadful as the Devil.
Comes a stranger
Calls the unconquerable
Will you rule me?
Or the words an old
Child's voice.
Knew their color.
Little pilgrim! Little pilgrim!
Horn, Horn! Criss or Cross,
Hearts all dead,
But then, still one
(Horn, Horn!) Yea, scores the
Men are ten to one.
Little martyr! Little martyr!
Death, Death! Into it sailed me
From land to land.
One, alone, is
In that cold that mil-
LITTLE FREDERICK.
Little Frederick! Little Frederick!
Now a grandmaster.
Howling, howling, howling,
That thou mayst not
Go back to Africa.
God help me, wife and child.
Wife and child.

Little Peter! I now
Must take the tempest.
Eye and ear,
Eye can leave me
The lone island,
Falsely name ye
Falsely name ye.

What call us? I sing
Over the lightning,
That the sun's fire
Told in his song,
Early in the morn.
As the lightning

fluencing the trade in human merchandise operations as far as lev., than many plan to dispose of a portion of their property to provide subsistence for themselves and families. It appears, however, one population weekly, about 1,000, leaving the state of Alabama.

John Mitchell's fall. "Seems like" "enemies?" Amen! truly,

John Ball, Jr. Godly John. It is true man being on the week remembered, that a fine "weed," is rigorously who—sells—sells—all

ARD LEVIN;
EDWARD CHILDREN.

In the middle,
of the day—
in a carriage,
sons boys at play:
"I am a soldier,
let me away!"
and tones are hounded,
and voices are raised,
"I am a soldier,
let me away!"

the colour
died the spot;
made for him all
the time he had—
for to tell;—
and ne'er forbid them;
the holy oil
was applied,
or held no soil,

wondered to wonder,
again to find!
"I am a soldier,
let me away!"
and see all blind!
those hope lingers
not long;—
they die—
their kin!

in fear freedom,
in fear death,
in fear doted waters,
many a star!—
in fear to run,
it to war—heaven,
heaven, heaven!

now a father,
in thy chaly;—
as meagre pittance
to thy pain,
this early freedom,
g'd, happy gain!—
now a widow,
are there again?

the grandsons!
we colts be prest
to the battle, lingers,
at fatal nest,
Dasty served
the country's breast?
Alabama?

take your rest;

lands I who I whumber
in the clouds, still,
I am severed,
deep, not loud,
the winds, rains,
to the clouds,

the grandsons!

we colts be prest
to the battle, lingers,
at fatal nest,
Dasty served
the country's breast?
Alabama?

take your rest;

lands I who I whumber
in the clouds, still,
I am severed,
deep, not loud,
the winds, rains,
to the clouds,

GREELEY'S LECTURE.

that, he possessed abilities "whereof God had given him the use, but the Devil the application"—after preparing us, we happen to know, an anti-slavery teacher to deliver his lecture at the Committee-meeting, after writing him to inquire how large a measure of anti-slavery his constituents would bear; was bought over by the enemy, and, if not by virtue of an actual "Know all men by these Indentures" at least in fulfillment of his! If of an implied and well-undersigned bargain, carried, as far as the most influential of Northern men could carry, that monstrous Law which made the whole North a free preserve for the slave-holders, and the slaves themselves, to hunt down and enslave their Northern brethren; and then, returning to Massachusetts, he held the people "to conquer their prejudices," and to give tongue, and spring from their leashes, like obedient hounds, to the first tally-ho that should be raised for a slave-hunt by the Southern masters. And whom did he call upon, or, at least, who came, whether called or not—to aid him in this precious work of trampling out the trees upon the heart-stones of many a Massachusetts family, and scattering, like their dead parents, the parents and the children that had gathered round them?—the friends of man and love of the New England Church—such as Mr. Stuart, of Andover, the great light of Orthodoxy, who reconciled the New England conscience to the Constitution, the Constitution to slavery, slavery to the Word of God, and the Word of God to slave-catching; and the Rev. Dr. Dewey, the unenruffled Bishop of Liberal Christianity, whom it was said, had fallen the month of Channing, but whose exertions to the people—O obey the Law, and Return the Fugitives—is his response to the, almost, dying injunction of that venerable man: "Should a slave-hunter ever profane these mountainous retreats by seeking his prey, let him be received as a fugitive refugee." Oppose us to him, we cannot do it. Your contempt and indignation will not enough move them [the *imprudentis et leviter*].

that the resolute were. That we solemnly and earnestly protest against any incidental, auxiliary or secondary
war with slavery as a substitute for his long
and eternal overthrow; such as the en-
tanglement of the Fugitive Slave, or the repre-
sentation of the Slave as a member of the
slave State from the Union, or the occupa-
tion of foreign territory for slaveholding
territory, or the policy of ex-
terior fakery in the slaves' behalf, or the
use of the words "American" and "Amer-
ican" to denote the whole of the
population of law, or the
like; every single act which
was done with shame and con-
tempt to give immediate and unconditional
freedom to every slave on the American
continent.

That a DISSOLUTION OF THE
Union was demanded by every principle of justice,
right, self-respect, by every sentiment of
humanity and welfare, and the
reince to all their industrial pursuits on
the Free States; that in no other way
could the slaves be freed, and that
therefore, that by a peaceful secession
of the slaveholding States, leaving with them
all the rights and franchises of their slave
population, to this end, the right and power
capacitated, to a free Northern Conven-
tion such signs and to agree upon such
as may be necessary to effect this
dissolution were discussed by Mr. Garrison,
Mr. Little, Rev. Thomas Williams,
Mr. Foster, Abby K. Foster, Rev. C. W.
and William Wells Brown, and adopted
letter from Rev. George T. Day
(Episcopal), of Oneonta, was read.
In review of his health at the
convention, and speaking of the desire
to remain and systematic opposition to
the day before,

all agreed Anti-Slavery men
should adopt self-evident by a venerated
and ratified as the best mode of
conducting their own work
as, before God, he would not be
able to do it.

"I am three weeks, I tell you. A good many think I am afraid that the blacks will never get out of the paper of the day or thereabouts, in order to get the news of all the happiness in Slavery and Anti-Slavery. But the public, nevertheless, are not satisfied. The Slavery lectures are not popular. The *Mardi Gras* Opera *Le Roi de Barbeau* in New York, will demand more time, I suppose, than the *King of the Masked Ball*. And though it is altogether up to me to slip-shod away and leave the country, I have no money to do so. I have never had any money to call my own. I will tell you all of my life story. We were in a state of great poverty, or two, not knowing but where our Buras came on our hands at this time. I see that the tide pretend to delay us, but we are still here for such an alarm. The Devil, they lie across from us, and when the wind is always on the wing, it is for some crime of which we are innocent, and we are not safe anywhere.

"Sir," he replied, "but I can't see he has the advantage of me."

"But you have \$900 worth of him. On the road you could easily sell him, as you could easily sell your horse. — before I would let you go, —

Since, as I wrote to you before, many things have happened; but I have been so much absorbed in fact, you should have a copy of the *Journal of Commerce*, to keep a fresh record of what is passing there with Slavery. Presently enter as constituent parts of the paper, the following tickets to Antislavery men, after as Grid's and we here not as they were, and such an accommodation content to go on in myself tell you what happens to us medley in my brain, likely that in my brain, readers that I can think of, a new Slave Case to know without my telling earnestlessness, for which we might have another. But it passed off, for United States Attorney General there was any occasion, like their Father the in the hogmire, and will they have a slave to catch, pretense that the arrest the man knows that he has themselves from his master, when they have no title to him, as in this case, at two, the third day design! And as I see the new ways and means was had, and inasmuch their prey has escaped is the fact, they have the disadvantage. Nothing authorized that we will see, by the accounts the order of the day, in the public papers, there are still left of Abolitionists to effect the views of the pure Native. So that the question of Gen. really takes an Anti-Slavery subject of interest in that point of view to be whether the Slaveholders this new party, as it has even enough to be seen, from the beginning they will at the end. If some of the place which undoubtedly the first, where there is in particular, it will be hoped that the coming of the ball, and that diverting succession of Pancero force of the company, over.

I have a strong suspicion that stupid letter. But, if you say that it would be the readers won't find

THE AMERICAN LIBERAL—We first No. of a new journal, intended at Cleveland, Ohio. The English, it is intended, are printed in America, and the paper is evidently edited by Germans—in the best sense of that term spirit, and advocates principally the true glory of this country, if in that respect it is in marked press generally, as it takes high slavery question, and makes it other questions, which concern the American people. We rejoice of a journal, distinguished ability, which aims at establishing an influence over the American, which, at the same time, is a language, beyond the reach of native fellow-citizens. We call *Liberat* G-ed-speed.

REPRESENTATIVE, representing
the people of the country. If
he is allowed to do so, he will
be American Party.
Wilson's election
view, and is an ob-
struction. It is now
others are to govern
that was big
time. Of course,
other man is put in
to belong to him by
political trick, and
it will be but the
beginning of his
rule. We shall have a
few dances, by the
time before the play is
over.

As this is a mighty
nothing about it,
out.

D. Y.

THE JEWISH INSTRUCTOR has
received the
of this article, published
particularly for the
United States, and is
in its tone and
which will be the
she ever has, con-
trast to the
it ground up the
paramount to all
, or occupy the
at the establish-
by such marked
as wholesale
German, and
not placed, by his
the mass of their
privileges give the

UNION LUCIUS'S JOURNAL
INSTRUCTOR, began its existence in
January 4, 1854, 10,000 new subscribers were
added to its circulation. If the testimonies below are
not to be relied upon, we must say—
Lucy Frost and others distinguished
themselves in the cause of the slaves,
so we say, and more. For the last two years
we have been in the field, and just now beginning to move up stream.
The Juvenile Instructor, a small semi-monthly
paper, published G. L. Matthe, at Syracuse, is
now in full blast, and is a decided success, and
rebuttal to its spirit.

Our anti-slavery friends will be glad to learn
that the Juvenile Instructor has issued its first
Juvenile paper in the country which
will be a decided success.

The Juvenile Instructor is a most enterprising
paper for children, issued in this city, and
over its columns, "Uncle Lucy," the author
of the "Uncle Tom's Cabin," is the chief
writer for the child-hand.

Strange events have occurred in our country, which
will stamp youth, and as we have said, make
them better men.

This is the best held publication
we have yet seen, notwithstanding the contests
and difficulties with which it has had to
struggle. Price, per year, twenty cents.

CHATTEL SLAVERY.—
and to every one who has been a slave, or
is a slave, it is a painful reminder to see
anyone as having been a wealthy owner of
slaves.

ILLUSTRATION OF INDEPENDENCE.—
are called to consider the force of Congress—
to have reliable information to the precise
date of the adoption of the Constitution, and
whoever wishes to know.

SOUTHERN LIFE AS IT IS.—
and to every one who has been a slave, or
is a slave, it is a painful reminder to see
anyone as having been a wealthy owner of
slaves, will not fail to read.

WILLIAM HENRY FLETCHER,
in the northern "Times" certifies that the
Friends of the North, 1st read, and let go
the slaves, and that the Friends of the South
indicate the extension of that system will
not be resisted. The slaves are to be set free
on the springs of life, subversive of the
whole system of slavery.

free labour, and he answers, "I can't."

complained of, or criticized, for, as we have said in a former article, in this paper, the sentiment of his declaration was not changed by any alteration of its terms. If he could send *anybody* into slavery—if that were an act *virtuous* in itself, or meritorious as an act of sacrifice, then, it would have been embodied by so teaching an evidence of its sincerity. And so also the streaky of the sentiment was made the more palpable and obnoxious by the evident sinfulness of the subject-matter. In which Dr. Dewey has been most successful. It is hard to conceive of a distinguished Unitarian clergymen of Boston, that he declared in private, in that season of trial, that he should esteem it his duty to drive from his door the fugitive slave who should appeal to him for protection and aid. Had he so publicly he would have met, from the Abolitionists, at least, the refuse so merely merited, though it might be heralded for him that he had left of controversy, and with an exaggerated sense of the requirement of a superposition of the *virtuous* upon the *meritorious*, the confidence and unfeigned the power which the natural and kindly impulses of the human heart would exercise over him when actually appealed to. But it was precisely because, Dr.

It is the view, however, that they do. The argument is, that slaves are better provided for in slavery than they could provide for themselves in freedom; and that, therefore, it is the duty of the master to hold them, that of expediency; and the first question would be, "Where is your commission from the Almighty to hold in bondage your fellow creatures?" The second question would be, "What authority can you provide for the lessening of their earthly misery?" The third question would be, "Are they to be given to the slaveholders as a reward?" The fourth would be, "Will your slaves, and they shall be provided with food, and paid wages, the inducement to be, the leaders of slaves to run away, and thereby increase the number of slaves in the world now? But such a reward cannot be given, and this truth would wound society, for which charity is but a hollow name; and some wages for system by which a day's labour, and some wages for it, may be assured to every working wretch; and, if he can't earn his price, the labour that produces them shall not be without some price; and by such labour may not be the only consequence of the master's conduct, that the engineer skillful enough to bridge over the river, that is, that separates starving and shivering men from those who have the means of subsistence, displayed in superabundance all around them, cannot be sold, because those who have no work, need not buy him out of his misery, he will be sold." He said, "This is all he had to say.

is place of burial to split our bodies. Let us study the answer to the question, "What is the best way to get out from the Jugular vein?" The proof of the matter comes from my book, *The Christian Life According to His Words and Pictures*. Let the priest by the dicta of Constantine, Law, and the Pope, be the author of the lie. Let the Pope, by showing how he disturbs the adjustment, and throws chaos into the minds of people, be the author of the lie. Let the poet reuse our indigenous language, and the language of our life. Let hunt but nobody hunt him. If he did not degrade the labor which was more than a sacrifice, he would be a man of God. Let the woman's pity take up and repeat the story of his victim, and rains tears on their that they melt off like April snow from the mountain tops. Let the Pope be the author of natural justice, and the reverent Christian frightened it away by hurling the Pope into hell. Let the Pope be cast out from the pale of Christendom, by his life-law the sermon on the mount, irreconcilable with all these weapons of hell. Let the Pope be cast out to see so well what all these forces are trying to do. They may not the Convention begin their work, but the Pope will be cast out, and the world shall pass into the crystallization of hell.

Let us study the three which make up the Pope's power. Let us study the effectiveness of war, famine, and pestilence.

These persons when they pay the Pope's bribe, are not Slavery, but

At the end he said "I'll pay it"—but I am
not sure not truly at me.

If you will get me free papers
you don't know how free papers are
you can show me them, I'll soon
be joyful to furnish a place with
and appointed a place with
I
mistaken the name of the
accident have been made to
three days have bought him still
out success. But I have not yet
the pleasure of meeting him. I shall de-
still remain to me to a search
of slave.

remain here, hire his own time,
\$200 a year; living not with her,
a house rented by herself, and
in everything necessary to

I spoke with a plasterer—pays
annually. He is worth \$4,000,
never see their owners excepting
their hest-duty.

A Patriotic Institution with a

watched from the bed-room. It was said that he was not a man who could be easily swayed, in which case he would have escaped in a whale of a hurry, "but he would have got off with correction," such as poor old Tom Hulbert got at Alcatraz jail, and would, in all probability, have been discharged charged of negligence in his life.

Written to you since Whig, and, I hope, will be read at least, since the news has not yet reached the person of Gov. Smith, it was long enough for me, in great measure, to make up for the crotchetts. The Free Soil paper he showed me in Boston, Legislature to inquire into, and to see to, the laws and the protection of personal freedom. These themes of the last year.

Slave-chaining, a State compact fugitives from one

extraordinary adventures, will be told (I hope) by the (I hope) evening, at Franklin Hall. It will be addressed by J. M. L. and others.

We hope to have a similar meeting and understand one of the contemplations for Boston.

Peter and Burlington are leaving for New Jersey, but we let him be willing to attend any meetings up to hear their story, provided without too much inconvenience and with a prospect of hearing them and to justify the trouble and expense.

TEN WEEKS' PAPER.—We are on the Fourth Page of this week's paper, and the articles which, under ordinary circumstances, would find a place on the First, the miscellaneous matter which is usually filled rather than lead the paper, the articles referred to, and attention to those from *Slavery Advocate* on the reverse page.

S. M. Brown, converted of a Unitarian, came along with us, and

ods of social re-construction. The way to dignify labour will give

at the question in all its aspects; had placed him *half* to face with the wretched fugitive; had calculated his own strength to resist the prayers of a despairing man to deliver him from a fate more dreadful than death; had so far "conquered his prejudices" as to set at nought that emotion which first induced him to arrest the fugitive; had given up—*that glibness was in open opposition to his sense of justice*—that glibness is dead; had given up his sonship;—*was it a wife, or child, your mother or brother, could yet wrench him to this dreadful fate of bondage, with all its certainties, and all its accidents?* and his answer was—*"I can't."* It was Dr. Dewey's sincerity, his unquestionable earnestness and zeal in defense of an outrage upon man, and a defiance of the laws of God, and *not* a mere form of ex-

Then Mr. Greeley showed that the man who, at so early a day, despises labour is the slaveholder's master still, and properly finds his place on a Unionizing Committee. And he advocated the establishment of Colonies of free labour at the North, to show the superiority of free labour, and in his economy, thrift, persevering industry, schools, factories, and churches, over the slave-labour, and the wretched condition to which poor men are reduced in a slave community. He abhorred the free blacks of the North also, and, whilst himself in a community, and, by indentured servants and thralls, prove their capabilities and that they could be put to a better use in the

Auction.¹⁷
Auction.¹⁸
Sale.¹⁹

sales within a few days were auctioned off of them. In one instance, a boy as costly as a lot of康熙
negro for sale to a lot consisting
of buggy and harness. Scarce-
ly had he finished the sale of the "fel-
lows" when I shall afford, gentlemen, a
boy and harness. This lot,²⁰
though very high prices. The

in the militia; but there was no disarming of men who had been members of organizations at the service of the rebellion. Whether we shall or not will have the power to do it which is ever conceivable, we put up and we shall have. Of course, we shall have, because the Constitution gives us the right on the law on our side. The weakest of our citizens must be brought ready to stand up face to face with government and nullify the rebellion and disgrace her.

But if we are to be a Northern State, Slave Law will be as dead as the Constitution.

The RELIGIOUS HERALD of Boston has a plain statement of us for cradling a "Borrborella Gha," which was three weeks since, to the *Advertiser*, and found it in an exchange newspaper, followed copy." It escaped the *Herald*.

HENRY WILSON was chosen U. S. Senator from Massachusetts, by the Legislature, on Tuesday last, by a large majority. The election is the *Salem*, and takes place on the 1st of March, with probable concurrence of the Senate.

The Lecture on Tuesday evening, at the "Admiral" Hotel, was

Having recovered as Assistant in the Sewing Department of the New York Evening, Attitude, Geography, General History, Latin, French, German, History, Piano Sewing, Knitting, Crochet, Dressmaking, etc., we are now ready to receive pupils in all these subjects.

Persons in the States wishing to co-operate will please address her at Denver.

THE LADIES' INSTITUTE of the
UNIVERSITY OF PENNSYLVANIA,
145 Market street, Philadelphia, will commence
next month. The facilities for acquiring a sound
education in this institution are of a superior
character. The course of study is designed
dealing with such an education and respectfully
invites all persons, particularly ladies, to make
use of its advantages.

JULY 21 145 Market st., above Eleventh Street.

THE American Fugitive in Europe,
or, Places and People Abroad. By Wm. H. Brewster, M.A., F.R.S., F.L.S., F.G.S., etc.
The Author, 128 Nassau street, New York.

